

To do good, and to communicate, forget not, Heb. xiii. 16.

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THE QUESTION,

*Whether GREAT-BRITAIN and IRELAND,
can be otherwise than miserable
under a POPISH KING?*

CONSIDERED:

IN A SHORT

ADDRESS TO THE

PEOPLE of GREAT-BRITAIN and IRELAND.

—“Your bakers, butchers, and other shop-keepers bold provisions too dear; my officers and soldiers must have them at two thirds of the price.—Your fish people must keep their market in the suburbs.—My soldiers have occasion for their square, being in the middle of the city.”

Order of the French governor at Bruges, to the magistrates of that city, who, tho' they were inclined to the French, lament the change from an English garrison.

— Edinburgh is in a miserable situation: wives and virgins are ravish'd, and neither the new nor old governing power dare punish the ravishers. The merchants and tradesmen are grievously plunder'd, either by force or stratagem; for, tho' large contributions are raised from several corporations, the workmen are not to be paid for great quantities of goods delivered till the troubles shall be over.

See Letters from Edinburgh, and the Caledonian Mercury.

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The Q U E S T I O N,

*Whether Great-Britain and Ireland, can be otherwise
than miserable under a Popish King?*

Considered in a short

ADDRESS to the People of GREAT-BRITAIN and IRELAND.

Friends and Countrymen,

IT has sometimes happen'd, that designing men have led you into mischief. But I dare say, if you had always the truth laid fairly before you, as in this address, you would take the right side. For it is now hard to understand truth, tho' it is easy to overlook it, when glossed by tricks and fine language. My aim is the good of my country, and I would not compass so good an end by such bad means.

Popery and the *Pretender* are words mightily laugh'd at of late; yet *popish* priests have succeeded too well, in bringing people over to their religion; and this is the second attempt within these two years of the *Pretender* to invade *England*. 'Tis the business of our enemies to lull you into security, and blind you, but if ever there was a time for opening your eyes, it is now.

The *popish* powers would be glad to see the throne of these kingdoms fill'd by a *papist*. The *French* king would certainly do all he could towards it, because his majesty king *George* is the greatest hindrance to his scheme of conquering all *Europe*. The *Roman Catholicks* among us, a numerous body, would not be wanting on their part, tho' they often declare the contrary; but it is impossible, that a man

can be truly a *Roman Catholic*, without wishing well to the *Pretender*, any more than you can be true *Protestants* without being hearty friends to King *George*. To compass their design, which is to ruin us, the *Romish* emissaries and their dupes every where insinuate, that it is a matter indifferent to the people, who is their king, or what his religion!

But I hope to convince you by plain matters of fact, it is not a matter indifferent, who is your king.---I doubt not but every man of you is honest enough to allow, that you owe allegiance to his majesty, that the *Pretender* has no right in *England*, and that the laws and constitution must be broke, before he can get footing here; I hope farther to convince you, that your happiness and your liberties depend upon the *protestant establishment*, and that war, famine or pestilence are not more dangerous evils, than the crown of this realm on a *popish* head.

The question is, can *England* be happy, or can it be less than miserable, under a *Roman catholic* government? The answer is, No; we have tried it twice, since the reformation, *viz.* under *Q. Mary* and *K. James II.*, and we were brought by both to the brink of destruction.

Q. Mary was the eldest daughter of *K. Henry* the eighth, who was the first king of *England* that durst resist the power of the pope. To please her father she pretended to be a *Protestant*, but in her brother *K. Edward's* reign she made no secret of being a *Roman Catholic*. She had very little difficulty in succeeding him on the throne, her friends having by fair promises gain'd over many *Protestants*; but tho' she knew *Jane Grey* innocent, as to the intention of opposing her, she caused her to be beheaded some time after, because she was a *Protestant*.

Mary herself declared to the people of *Suffolk*, who were the first that raised forces for her, that she
would

would make no alteration in *religion*: Yet she had no sooner got possession of the throne, than she resolved to establish *popery*, and restore the nation to the pope. But *Gardiner*, the wicked Bp. of *Winchester*, advised her to do it by *degrees*. She declared therefore in council, at first, that *she would not force protestants to change their religion*. The *Roman Catholics* saw the meaning at once, and begun to talk with great insolence, and *Bourn*, a chaplain of Bp. *Bonner*, reflected so far in the pulpit on the late king, that the people pelted him with stones.

The queen determined to humble this spirit, declares her desire that all her subjects would be of her religion, forbids by a proclamation all unlawful assemblies, meaning *protestants*, and all ministers to preach without a licence from Bp. *Gardiner*, who was a hot *papist*.

The honest inhabitants of *Suffolk* were the first who suffered on this proclamation. Their deputies sent to court to put her majesty in mind of her promise, were sentenc'd to stand in the pillory. Such was the beginning of a *popish* queen's reign! a direct and open breach of her royal word.

The Protestant bishops were deposed, and the married clergy turned out of their benefices, and some, who preached without a licence from *Gardiner*, sent to prison. As the parliament had not yet met, *popery* was still against the law, but encouraged by Q. *Mary*, whose zeal for it broke thro' every tie of gratitude and honesty. She sent judge *Hales* to prison, for charging justices to keep up the laws of K. *Edward*, though she knew he had refused to sign a warrant for disinheriting her. She resolved upon the ruin of *Cranmer*, ArchBp. of *Canterbury*, though she knew he saved her life. As she was now determined to ruin those of her subjects, that would not turn to *popery*, all foreign Protestants were or-

dered to leave the kingdom, and some *English* having escaped as foreigners, directions were sent to the sea-ports to stop such as had not a passport from the *French* ambassador.

Having got by force an fraud an house of commons mostly *Papists*, the first thing done was, revoking the divorce of the queen's mother, which was managed by bishop *Gardiner*, tho' he had been the chief promoter of it. The next act of any note repeal'd all the laws in favour of protestants, and the queen, to strengthen her hands, resolved to marry some powerful popish prince, and fixed for that purpose upon *Philip*, afterwards king of *Spain*, of which the house of commons declaring their dislike, were dissolved.

The convocation, in the mean time, established the doctrine of *transubstantiation*, which is a barefac'd lye, and a downright piece of nonsense.

A new parliament being called, Bp. *Gardiner* took care, that none should sit in the house, but such as were of opinion that religion could not subsist without the pope; and cardinal *Pole* coming over from *Rome*, they promised to repeal all acts that had been made against the pope's authority, and both houses, *on their knees*, received absolution, and a *blessing* from him. But such was his impudence, and their slavish submission, that, at the same time, he denounced the judgments of God against the possessors of any church lands, which included great part of the nobility and Gentry.

The queen now stuck at nothing for the service of the pope, she commissioned *Gardiner* to revive the laws against heretics with the utmost vigour. *Hooper*, Bp of *Gloucester*, a man highly esteemed among Protestants, was burnt alive at *Gloucester*, Feb. 9, 1555; about the same time a clergyman, who had been the means of saving *Bourn*, *Bonner*'s chaplain, from being torn to pieces by the people, was burnt

at

at *London*, because he would not be a *Papist*: both had their lives offer'd them at the stake, if they would turn; but like good christians they chose rather to die. Two other divines underwent the same fate soon after, with some shocking circumstances of cruelty: one of them was put into a barrel of hot pitch, and as he was singing the 51st psalm in *English*, he had a blow on the face for not addressing God in *Latin*. *Gardiner* resigned his office to bishop *Bonner*, who was perhaps the only man of his time that was more barbarous than himself, and therefore he pleased the queen the more.

Many were now burnt for their religion in all parts of the kingdom, spies being kept in every parish to inform against Protestants; and *Bonner*, tho' a madman in cruelty, had his hands so full, that he begun to be a little remiss; but the king and queen sent him a very severe letter, in which they commanded him not to let his zeal against the hereticks abate. This added fresh fuel to the flame: Among the rest two very worthy bishops were burnt at *Oxford*, *Ridley* and *Latimer*; the latter 80 years of age, and a miracle of goodness. Abp *Cranmer* was the next considerable man, doomed to die. The charge against him was, that he was married, that he had writ protestant books, had left the church of *Rome*, and had contradicted the doctrine of *transubstantiation*. He confessed it all, and was ordered to appear before the pope in eighty days. They kept him in prison all the time, and then condemned him for not appearing at *Rome*. While in prison, he was prevailed upon, (God knows by what means) to sign a recantation; but the cruel queen would not spare his life. When he came to the stake, the good man atoned for his weakness, for he stretched out the hand, which sign'd the recantation, and burned it first.---So many suffered at this time, that I should tire your patience

with an account of them all. The persecutors were not content with burning the living, they dug up the bones of *dead Protestants*, and burnt them publickly.

The people, who had been hitherto burnt, had made an open profession of the protestant religion. The queen thought herself as yet but an unprofitable servant; she published a proclamation, that all who had *Protestant books*, and did not deliver them to a magistrate without reading or shewing them to any one, should be executed on the spot, like rebels or spies in time of war; as if she meant not to convert but destroy Protestants. For one recanting in the flames, the sheriff took him out, and he signed his recantation; but as soon as the queen heard of it, she sent orders to burn him, and imprison the sheriff. At last the almighty thought her too wicked even for this wicked world; she had a lingering illness, yet five persons were burnt at *Canterbury* for religion by her orders but a week before her death, which was in 1558; having in 3 years order'd to be executed on a religious account about 800 persons.

Her whole heart was so fixed upon popery, that she returned all the church lands, remaining in the crown, tho' she wanted money, and at that very time was pressing the parliament for supplies: but I tremble to tell you all that she did; some writers with very good grounds say, that she had designs upon the life of the prince's *Elizabeth*, who afterwards made so glorious a figure upon the *British* throne.

This, *my countrymen*, is a true history of the reign of Q. *Mary*; a reign which every *Englishman* ought to be well acquainted with, at a time when popery is making advances among us, and a person, known to be a *Papist* both by birth and education, supported by a Roman catholic power, dares to form pretensions to the Crown of *Great Britain*. His friends and

and agents will tell you, perhaps, that he, is not of a temper to exercise cruelties : supposing it true, what is that to the purpose? ---Bp *Burnet*, who was no friend to Q. *Mary*, acknowledges that she was a good-natur'd woman ; but then she was of an ill-natur'd religion. It was not her natural temper, that made all this havock ; it was an oppinion of its being her duty, and---*woe to that country*, whose prince thinks it a duty to murder the subjects on account of their religion,

I shall now come to the next popish reign, that of K. *James II.* by some of his party surnam'd the *Just*. In this first speech to his council (publish'd by his order) he says, ‘ I have been reported to be a man of arbitrary power, but that is not the only story that has been raised of me ; and I shall make it my endeavour to preserve this government both in church and state, as it is now by law establish'd : I shall always take care to defend and support the church of *England* ; I shall never invade any man's property .’

In his speech to his first parliament, *May 22, 1685*, he repeats the very same expressions, and say's ‘ I have made use of the same words which I used at my first coming to the crown, the better to evidence to you, that I spoke them not by chance, and consequently that you may *firmly rely* upon a promise so solemnly made.’

And in another speech to his parliament he says, ‘ I will be steady in all the promises I have made you.’

But contrary to *all these solemn promises*, at his accession to the crown, he levied the customs and other duties before the meeting, and without the consent, of parliament, in open violation of our fundamental constitution.

Two days after his brother's death he went publickly to mass ; and to induce others to follow his example, caused it to be publish'd, and attested by

Hudaleston,

Hudaleston, a *Romish* priest, that king *Charles II.* died in the communion of the church of *Rome*, and publish'd a book in defence of the *Romish* religion.

In 1685, he raised a standing army, and introduced several *Popish* officers into it, contrary to the statute 25 *Car. II.*, and kept a public chapel in the camp, where mass was said every day; and, upon the commons making strong representations against these proceedings, prorogued and dissolved the parliament:

In 1686, he closetted the twelve judges, to induce them to declare the legality of his dispensing with acts of parliament, and displaced four judges who refused to comply.

Under the direction of a jesuit he introduced a majority of *Papists* into his council, and some amongst the judges, and caused several *Popish* bishops to be consecrated in his own chapel at *St Jame's*, dispersed their pastoral letters, sent for swarms of *Popish* priests and monks, at the same time prohibiting and prosecuting the clergy of the church of *England* for defending their religion, particularly *Dr Sharp*, and *Dr Compton* bishop of *London*, whom he suspended on that account. He also turned many of the nobility out of the highest offices, only because they would not change their religion, and put *Papists* into their places, and actually sent *Lord Castlemain* ambassador to the *Pope*, and erected a new court of inquisition, under the name of a commission for ecclesiastical affairs, in imitation of *Q. Mary*.

April 4, 1687, he publish'd a declaration to dispence with all acts of parliament made against the *Papists*, deprived the vice-chancellor of *Cambridge* against law, as he also did *Dr Hough* the president, (the late most worthy Bishop of *Worcester*) and twenty five Fellows of *Magdalen-college* in *Oxford* for not acting contrary to their oaths, and by force put *Papists*,

Papists in their places ; and about the same time sent for, and receiv'd a nuncio from the *Pope*, who made a publick entry with a train of priests and monks.

In 1688, he imprison'd seven bishops in the *Tower*, for delivering a petition to him in private in behalf of our liberties and religion ; and on their trial displaced two of the judges, who had the honesty to declare that the bishops were innocent.

And as this king has upon some occasions been represented a merciful prince, it may not be amiss to remember,

That after the duke of *Monmouth's* defeat, he sent chief justice *Jeffreys*, and major-gen. *Kirk*, (than whom he could not have found two men more destitute of religion, honour, or humanity) to try the prisoners in the West ; and above 600 were executed, most of them with shocking instances of barbarity, many without any tryal, and others after they had been induced to plaid guilty on faithless promises of pardon ; which was said by *Kirk* to be far short of the king's instructions ; and for which *Jeffreys* was soon after made lord chancellor, and baron of *Wem*.

If the most *just* and *merciful* of Popish kings acted thus, what can Protestants expect from a Popish pretender, and invader, educated in the height of arbitrary power and superstition ?

Should the *Jacobites* now tell you, that the *pretender* desires to come in upon a *protestant* footing. --- Take care how you believe them. --- Q. *Mary* said the same, else our fourfathers would not have armed her hands for so much mischief. But whoever tells you so, affronts your understandings. Has he not been bread up under the eye of the *pope* ? Is he not obliged to the court of *Rome*, for the subsistence of himself and his family ? Do you imagine a pope would be weak enough to protect that family

so long, unless he had the strongest assurances of their zeal in his cause? But this is not all our proof. Consider the surprising growth of popery for several years past : every body has not opportunities of observing it, and people are ready to disbelieve a thing which does not fall within their own observation ; but the man is a *papist*, or wishes well to popery, who persuades you that we are in no danger from it. I can prove that there are meetings in all parts of the town, where children are instructed in the principles of that church, that the priests are always ready to visit the sick, before the ministers of the parish can hear of them ; that popish pamphlets, very artfully written, are constantly dispersed about the nation by their priests, in disguise, who are many thousands in number, and the more dangerous, as they do not wear the gown, but the sword ; besides, there are abroad upwards of fifty religious houses for the education of *English* priest and nuns, supported at the charge of the *English* papists. One mischief of this you will immediately see, that it carries vast sums of money out of the nation without any returns ; but there is a greater danger in it. You may remember to have read in scripture, that the land of *Egypt* was punished among other plagues with *locusts* : animals that no sooner came upon the land, than they devoured it, they filled *Pharaoth's houses*, and the houses of all his servants, and the houses of all the *Egyptians*. the same will be the case, whenever those nurseries of priests are let loose upon the people of *England*. They will cover the land and devour it, and fill our houses, and seize our property, and then call it *sacred*, that we may never have a right to seize it again. They have done so formerly. Before the reformation the religious houses, as they were very improperly called, possessed not much less than three fourths of the land of this kingdom. And how can you imagine they will treat

treat a nation, which, for almost two hundred years, hath, in their opinion, been guilty of sacrilege ; How will the present invader treat you, when he gets you in his power, whose every declaration is full of threats, and calls you traitors ?

Should a promise of toleration be made in religion, and the preservation of liberty, property, and all securities, in their present state---The *popish* maxims is known, that *faith is not to be kept with HERETICS*, and their bishops are sworn to persecute them. †.

Should it be told you that the *French* government is now good, and great, and merciful---You may deny it all ; for they do nothing but by force and arbitrary measures. Their national credit in public funds is quite sunk, by our taking their *India* ships, and persecution is let loose at this very time by two edicts in *February* last : the dragoons commit the most outrageous violences on the poor *Protestants* in *Montauban*, where 10,000 families are reduced to beggary and want.

To conclude ; it is the interest and duty of every *Englishman* to contribute his part towards keeping out popery and the Pretender. If you have not zeal enough for your religion, yet have some regard for your liberty and property, have some compassion for your wives and children. The pretender is only a tool to the crown of *France*. That nation has ever hated the *English* ; of late they have hated us more than ever ; and you may depend upon it, that could the pretender succeed (which God forbid !) his reign would be short, *England* would be come a province to *France*, *Frenchmen* would seize our lands, plunder our treasures, and, as papists, they must root us out at last, or force us to renounce our religion.

bid !)

† See the oath, and the history, of it ; in *Miscellaneous Correspondence* N° IV.

It is for this reason, that our sovereign, the father of his people, has done his utmost to oppose the power of *France*.---*France* in return will ever oppose him and his royal family. It is our duty to strengthen his hands. Self-preservation makes it our duty, if his right, and our sworn allegiance and gratitude to him did not. I say *Gratitude*, for we have a king remarkably brave in his person, and just in his principles; a faithful observer of treaties beyond example in the present age, *and so strict an adherer to the laws of our country, that not an instance can be pointed out, during his whole reign, wherein he made the least attempt upon the liberty, or property, or religion of a single person**---; which will all be attacked under a Popish king.----For popery is as dangerous to our excellent constitution, as the strongest poison to our natural bodies.---Join therefore, your hearts and your hands in driving back a popish pretender, and any other invaders of our peace, our property, and our religion. Let not the king have occasion for *press-acts*, or any such means, to raise men to defend his cause and their own. It will be more to your honour, my countrymen, to hazard every drop of your blood now, than be torn in pieces by *popish* armies and priests, when hereafter you refuse to affront your God by denying your faith. This I can assure you, and I have it from the history of all ages, that if we do not exert our antient spirit, if we do not resolutely assist his majesty in defending our country, but should suffer ourselves to be subdued, the question will not be, who shall be the KING, but who shall be the PEOPLE of *England*?

* See Speech of the archbishop of *York* (in the *Gent. Mag.* for September) who has on this occasion put on the sword and military habit.

Some EXTRACTS from *HISTORY* in
Support of the foregoing.

THE two famous *Romish* councils, *Lateran* and *Constance*, expressly decree, that no mercy is to be shewn to heretics. In pursuance of this doctrine the city of *Beziers*, in *Languedoc*, was burnt, and 30,000 Christians, without distinction of sex or age, massacred, 8000 in the church of *St Magdalene*. Nor did the pope stop here, but order'd his legates to pursue them with fire and sword, of which an incredible number were destroy'd within two months. These sanguinary doctrines of the *Romish* church prevailed upon princes, otherwise of generous dispositions, to exercise unheard of barbarities on their Protestant subjects.---Above 50,000 persons were destroy'd in the *Low Countries* by the severe edicts of the emperor *Charles V.* and no fewer in the reign of his son *Philip*, by the court of inquisition. And tho' this court was never introduced into *France*, yet the same spirit of papal persecution was raised in that magnanimous prince *Francis I.* against the reform'd people of his kingdom, and gave occasion to the massacre of *Paris* under *Charles IX.* were not only all the Protestants in *Paris*, but throughout the kingdom were attack'd naked and unarm'd and butchered at midnight. And tho' *Thuanus* tells us that the very channels ran with blood into the river, yet this was magnified as a glorious action, and the king boasted that he had put 70,000 heretics to death, for which he received the publick thanks of *Pope Gregory XIII.*

The circumstances are thus related: The palace clock struck, a noise was heard about the streets, that the *Hugonots* were in arms (they being then in their beds) and meant to kill the king, &c The gentlemen, officers of the chamber, governors, tutors, and houshould seruants of the king of *Navarre*, and *Pr. of Conde*, were forced from their chambers in the *Louvre*, and massacred in the king's presence, the same was done about the admiral's lodgings,

ings, and then throughout the town, so that the number slain that Sunday night, and the two next days, within the city and suburbs was estimated 10,000, lords, gentlemen, pages, merchants, artificers, women, maids, boys, not sparing the little children in the cradles, or in their mothers bellies. Let the reader, says *Thuanus*, consider how strange and horrible a thing it was, in a great town, to see at least 60,000 men with pistols, pikes, cutlasses, pon-yards, knives, and such bloody instruments, run swearing, and blaspheming the sacred majesty of God, thro' the streets, and into houses, and most cruelly massacring all they met, without respect to estate, condition, sex or age, the streets spread with bodies cut and hew'd to pieces, the gates and entries of houses, palaces, and public places flowing with blood, the shouting and huzzings of the murderers, mixed with the continual noise of guns and pistols, and the cries and shrieks of the assaulted, murder'd bodies cast out of the windows upon the stones, and drawn thro' the dirt; the breaking of doors and windows, the plundering of houses, and stripping of bodies half dead.

If any one can doubt of the cruelty of the papists, let him only look back to the history of the *Irish* rebellion and massacre, where he will find that they destroyed by the most cruel deaths in four months, 154,000 Protestants, according to the accounts of their own priests. Many of them were cruelly murdered, being entrapped by a promise of safe conduct: several hundreds were forced into the sea, near *Killala*, where the first waded up to the chin, with their children in their arms, and then sunk down together: a thousand were forced over a bridge at *Portnedown*; many infants had their brains dashed out, several clergymen were confined to noisome dungeons till their joints rotted.

These are scenes of the utmost horror, but, if popery prevails, scenes which will be seen in every county in *England*. 23 JY 69